THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." —PROVERBS.

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FORTY-FIFTH SEMI-ANNUAL CONFERENCE,

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, OCT. 6, 1875.

CONTINUED FROM PAGE 719.

THIRD DAY.

Friday, Oct. 8th, 2 p.m.

The choir sang—

All you that love Emmanuel's name,
Whose spirits burn with ardent flame.

Prayer by Elder Lorenzo Snow.

The choir sang—

When earth in bondage long had lain,
And darkness o'er the nations reigned.

Elder Brigham Young said the man that occupied the position of a preacher on an occasion like the present, occupied a very peculiar one. The testimonies of the Elders who had already spoken were true. The present condition of the Saints, according to the estimation of our best men, was anything but what it ought to be. He felt thankful to God that he had revealed to us as a people the United Order, a Gospel principle which came at a very opportune moment. Had the Saints received it as an ark of safety, either in the north or in the south? He was afraid not; yet it was a principle of the Gospel as much so as that of baptism. If we could not receive the principle of co-operation, neither were we prepared to receive that of the United Order, for each of them was but as a lesson sent forth for the Latter-day Saints to learn and act upon at the very time they were made known. Those who received the first were fully prepared to receive the second when revealed two years ago.

He then spoke on the subject of Tithing, and said that neither himself nor any one else, either man or woman, had ever paid their Tithing as it was revealed and understood by him in the Doctrine and Covenants. But however we might fall short of this and many other things, this people were the people of God, and he knew it, and God would eventually bring us up to the standard he required us to occupy. There were at least three different ways that the United Order

was being tried throughout the Territory. He hoped that ere long a system would be gone into that all could unite and enter upon in earnest.

He then spoke of co-operation, which he said was about to be started afresh, with the ground and store all belonging to the company. Too large dividends had been paid heretofore, such as no system of business could sustain. We did not propose to pay hereafter more than a living and reasonable dividend. It was also the intention of paying ready cash for our goods, and by being universally sustained, and judiciously managed, it is bound to succeed. In union, on the principles of the Gospel, there was strength. Unless we were one, we were not Christ's. He testified that the words of our leaders were true and faithful, and if we would carry them out they would prove our salvation. We must combine our means and abilities to build up this kingdom, or we should see sorrow.

He then exhorted the Saints to receive whatever principles were made known by the servants of God, and practically carry them out. This was the only way we could be successfully shielded from our enemies.

President Brigham Young addressed the congregation.

The Conference was adjourned till to-morrow morning at 10 o'clock.

The choir sang an anthem—

The earth is the Lord's.

Benediction by Elder Franklin D. Richards.

FOURTH DAY.

Saturday, Oct. 9th, 10 a.m.

The choir sang—

Great God indulge my humble claim:
Thou art my hope, my joy, my rest.

Prayer by Elder C. C. Rich.

The choir sang—

This house we dedicate to Thee,
Our God, our father's God.

President B. Young said Elder John Taylor would now offer the dedicatory prayer.

Elder John Taylor then read the following—

O God, our heavenly Father, thou who dwellest in the heavens, thou who keepest covenant and shewest mercy unto thy servants who walk uprightly before thee with all their hearts; in the name of Jesus Christ, thine Only Begotten Son, and by virtue of the holy and everlasting Priesthood, with which thou hast endowed us, we present ourselves before thee as humble suppliants at thy footstool. We confess before thee our many sins, shortcomings, follies, vanities and imperfections. We realize our unworthiness; but, remembering thy mercy, forbearance, long-suffering and kindness to thy people in times past, we humbly approach thy sacred and holy presence, and ask thee, in the name of Jesus Christ, thy well beloved Son, to forgive us our trespasses as we forgive those who trespass against us, that our sins may be remembered no more against us for ever. Pour out thy Holy Spirit, we pray thee, upon every sincere soul now before thee.

We thank thee, O Father, that we are privileged to live in this last dispensation, when thou in thine infinite mercy hast seen fit to restore the everlasting Gospel in all its fulness, glory and power, that thou hast permitted those holding the holy Priesthood in the heavens to communicate unto thy servant Joseph and to others on the earth, and that thou hast shown unto us our relationship to them and to thee, to the world in which we live, to the myriads who have gone before us as well as those who shall come after us, exhibiting a fraternal bond of union with all the ancient Patriarchs, Prophets, Apostles and men of God holding the Holy Priesthood who have ever lived upon the earth, with God, our heavenly Father, and Jesus the Mediator, and all the good and holy men who shall live upon the earth even down to the end of time.

We thank thee, O God, that thou hast brought us out from the midst of the nations and kingdoms of the world, and planted us in this goodly land, and for the tender mercy and watchful care which have been extended unto us, in supplying our multiplied and increasing wants, in furnishing us the good things of this life. We feel that we are entirely dependent upon thy bounty, and that we can do nothing of ourselves, but are indebted to thee for every blessing we enjoy, whether it be temporal or spiritual. We realize

that thou hast dealt mercifully with us in all the varied trials and vicissitudes through which thy people have been called to pass; that even as in the days of old, thine angels have guarded and upheld us, and the consoling influences of thy Holy Spirit have sustained us; and that while many of our brethren and friends have fallen by violence, disease and death, we are preserved as monuments of thy mercy, and permitted to associate in this goodly building under such auspicious circumstances, and to unite our voices in praise and thanksgiving to the Lord God of Abraham, Isaac and Jacob, of Jesus, Joseph and Brigham, even to the great God of the whole earth.

We thank thee, O God, that we have been permitted to build this goodly Tabernacle, beneath whose spacious dome so many of thy Saints are enabled to congregate, and here, in the place appointed for the gathering of thy Saints on this 4th day of the Semi-Annual Conference of thy Church and kingdom upon the earth, in this the last dispensation of time, and in the midst of the assembled thousands composing this vast congregation of the Saints of the Most High God, in the sacred name of thy Son Jesus Christ, we, thy servants, dedicate and consecrate this house unto thee, and unto thy cause, as a place of worship for thy Saints, wherein thy people may assemble from time to time, to obey thy commandment to meet often together, to observe thy holy Sabbath, to partake of thy holy Sacrament of the Lord's Supper, and wherein they may associate for the purpose of prayer, praise and thanksgiving, for the transaction of business pertaining to thy Church and kingdom, and for whatsoever purpose thy people shall assemble in thy name. And by virtue of the Holy Priesthood vested in us, and in the name of Jesus Christ, the Son of the living God, we dedicate and set apart this Tabernacle as a holy Sanctuary for thy Saints unto the Most High for ever, and we consecrate the ground upon which it stands, and dedicate it unto the Lord.

We dedicate unto thee the foundations of this building and the pillars of stone that rest thereon, together with the mortar that binds them together and wherein they are embedded.

We also dedicate the timbers of the arches which sustain the roof, and of the girders and braces thereof which rest thereon, together with all the timber, ties and fastenings, the cornice, the sheeting, the shingles and other covering, the nails, bolts and straps of iron, of copper, and the brass, the zinc, the tin, and the solder wherewith the metal is soldered together, as well as the covering of paint which surmounts the whole to preserve it from the weather, and all material whatsoever that is used in the construction thereof.

We dedicate also the plaster of this building, even all the lath and the nails and the sand and the lime, and whatsoever entereth into the construction thereof, also the timbers that support the floors and the boards thereof, together with the nails, the braces, and the pins thereof that bind them in their places, and also the seats that rest thereon.

We dedicate unto thee also the gallery and the columns and timbers by which it is sustained and supported in its place, with the floor and the seats thereof, with all the stairways, balustrades, ties, fastenings and material whatsoever pertaining thereunto, together with the ornamentations thereof.

We dedicate also unto thee the wall and partitions of this building, together with the doors and the windows and the ventilators, the locks and hinges, the ropes and pulleys, fastenings, and all other appliances whatsoever, including the wood and the glass, the steel and the iron, and all the other material of which they are composed.

We also dedicate the paint and the varnish, and all the ornamentation of this building, both within and without.

We dedicate to thee, O Lord, in an especial manner, the stands set apart for the ministrations of thy most holy Priesthood, and the platforms on which they rest, together with the platforms and galleries connected therewith, with the floors and seats thereof, and those of the musicians and the singers and all appertaining thereunto.

We dedicate unto thee the service

of the Sacrament, and all the vessels thereof of silver and of gold, and of whatsoever material they are constructed.

We also dedicate the platform upon which the organ stands, and all the component parts thereof, together with the organ which we have constructed to assist the sweet singers of Israel in making melody to the Lord our God; the woods and the metals, the bone, the ivory and the leather; the keys, the stops, and the treadles; the levers, the valves and the bellows; and all the other appurtenances and appliances, together with the gilding, the painting, the varnish and the polish thereof; and all the other ornamentation whatsoever, and every particle and fibre thereof—we dedicate and consecrate it unto thee, and set it apart as an instrument for praise and thanksgiving to the Lord God of Israel.

And we now humbly dedicate unto thee the whole of this Tabernacle, both within and without, from the floor to the ceiling, and from the foundations thereof to the summit of the dome; with all the stairways, porches and galleries, platforms, vestibules and avenues thereof, and all whatsoever in any manner appertains thereunto, and we dedicate it and set it apart for the purposes of praise, thanksgiving and worship of the Most High God.

And we dedicate and consecrate that portion of this house where our President and thy servants now are, to be a holy and sacred place wherein thy servants may stand forth to declare thy words and minister unto thy people in the name of thy Son for ever, and we pray thee to grant that every part thereof may be holy and sacred unto the Lord our God; and we pray also that no unclean thing may be permitted to enter this Tabernacle, but that it may be kept and preserved, with all that pertains thereunto, as a sacred and holy sanctuary wherein the pure in heart may rejoice for ever.

May thy holy angels and ministering spirits be in and round about this habitation, that when thy servants are called upon to stand in these sacred places, to minister unto thy people, the visions of eternity may be open to their view, and they may be filled with the spirit and inspiration of the Holy Ghost and the gift and power of God; and let all thy people who hearken to the words of thy servants drink freely at the fountain of the waters of life, that they may become wise unto salvation, and thereby overcome the world and be prepared for an everlasting inheritance in the celestial kingdom of our God.

And now, our Father, we humbly ask thee to accept the dedication of this Tabernacle, which we now present to thee, as a humble tribute from thy people, and to let thy blessings rest down upon it and abide therein for ever.

And we ask thee to let thy blessing rest down upon those who shall speak here, and those who shall hear their voices, and upon the recorder, reporters, the singers and the musicians, upon those who administer the Sacrament, and upon the deacons and the doorkeepers and the ushers, and all who in any manner minister and labor therein.

We also crave thy blessing upon the architects of this building and those who have assisted in erecting it, and upon the designer and constructors of the organ; and upon all those who have assisted in any manner in making and finishing this Tabernacle; upon those who have contributed of their substance for its erection, or for the purchase of anything appertaining thereunto, together with all those who have desired so to do, but who had not the means or opportunity—may they be richly rewarded with an everlasting inheritance in thy kingdom.

We dedicate unto thee the works used in the stand for the service of our God, as well as the music books used by the choir. Bless also the chorister, the choir and the organist; inspire them with the Spirit of the living God, that under that inspiration they may produce sweet melody on earth, and so live that with the angelic hosts, they may in the heavens be more perfected in sweet, seraphic, melodious harmony.

Bless thy servant Brigham with health and strength of body and mind, renovate his system from the crown of his head to the soles of his feet; let the Spirit and power of God and the light of revelation be with him continually, and may his strength be ac-

cording to his duties and the burthen he is required to bear, and grant that the rich blessings of heaven and earth may be poured out upon him and his posterity forever.

Bless brother Daniel in like manner, that he may indeed be a counselor and a help to thy servant Brigham, and be clothed upon with the gifts and powers of God.

Bless also the assistant counselors to thy servant Brigham, that they may be men of wisdom, prudence and judgment, guided constantly by the revelations of thy will, that they may be a comfort and a firm support to thy servant Brigham.

We pray thee to bless the Twelve Apostles; fill them with the spirit of their office and calling, clothe them with the intelligence of heaven, the light of revelation, and the gift and power of God; let thine angels minister unto them and lead them in the paths of life; make them one with thee and thy son Jesus Christ, with Joseph, Hyrum, Heber and Ezra, with Willard, Jedediah and George A., and with all thine ancient Priesthood in the heavens; one with thy servant Brigham and all the holy Priesthood and Saints on the earth; one in purity, holiness, virtue, truth, integrity and honor; one with the Seventies and other branches of thy holy Priesthood in sending the light of thy truth to the utmost limits of the habitable earth; one in building Temples to the Most High and administering to the living and for the dead, and, when they shall be organized in the heavens, be one with the ancient quorums of Twelve, with our Father, and with thy son Jesus and the everlasting Priesthood in administering judgment to the world.

Bless the Patriarch of thy Church, O our Father; let the spirit and power of the patriarchal office rest upon him, that he may stand forth in the majesty of his calling as presiding patriarch to thy people; let the spirit of his father and grandfather and the Spirit and power of God rest upon him, that he may drink deep of the fountains of life, and that its living waters may flow in copious streams from him to thy people, that he may be full of counsel and intelligence, pour rich blessings upon the heads of thy Saints on earth, and dwell with his father and the pure in heart in heaven. Let, we pray thee, like blessings rest upon all the patriarchs.

Bless, we pray thee, also the quorums of the Seventies, and their Presidents, with the quickening influence of the Holy Ghost and the power of the living God, that this mighty host of thy Priesthood may realize the magnitude of their office and rise up in the majesty of their calling and Priesthood, clothed upon with the power of God, and burning with the fire of the Holy Ghost, as messengers of God, carry light and salvation to a fallen world.

Let the High Priests' Quorum also be blessed of thee, like unto Seth, Enoch, Abraham, Melchisedec and Moses, Ether, Nephi, Moroni, Alma, Pahoran, and other High Priests of God, that they may approach before thee acceptably, learn the laws of life, and govern, preside and counsel, as men of God in former days, clothed with the same Priesthood and power.

Bless the High Council of this and other Stakes of Zion; may they be full of the spirit of wisdom, justice and judgment, and, under the inspiration of the Most High, be quick to discern the right, wise to admonish the wrong doer, free from all bias; and with integrity, truth, lowliness, patience, and fidelity, administer impartial justice to all.

Bless, we pray thee, the Elders and their Presidents with the power of their office and calling, that the spirit thereof may rest upon them, that they may be diligent and faithful in the performance of their duties, and be apt to teach, full of integrity and wisdom, and, under the influence of the Holy Ghost, be a blessing to their fellow-men. Bless all the Elders of every quorum who may be absent on foreign missions among the nations of the earth; let the power and spirit of their several callings rest upon them; fill them with the light of revelation and the quickening power and inspiration of the Holy Ghost, that as swift messengers to the nations they may, like the angels of God, administer mercy to the penitent, lead those who discern the truth in the

paths of righteousness, and bring the honest in heart to Zion, with songs and everlasting joy; comfort and sustain their families, fill their hearts with joy and consolation, and lead them in the paths of life.

Bless, we pray thee, the Presiding Bishop, and strengthen him in his declining years, and also his counselors and assistants, and all the members of the Bishop's quorum, and assist them in the performance of their various duties; fill them with the spirit of Zion; may they indeed feel as fathers over the flock of God; may their bowels yearn over the poor, the needy, the sick and the afflicted, the widow and orphan; quickened by the Spirit, may they be prompt and diligent in gathering the Tithes and offerings of thy people and administering the ordinances of thy house, in carrying out the counsels of thy servant Brigham, in building the Temples of the Lord, and in fulfilling all the duties of their holy Priesthood and calling.

Bless also the Priests, Teachers, and Deacons with the spirit and life of their several offices, and with the power of God; fill them with humility, wisdom, diligence, prudence and energy, that as wise stewards they may be proved faithful to the sacred trusts reposed in them, and be shining lights in their day and generation.

Bless the President and his council of this Stake of Zion; may they indeed be men of God, filled with the spirit of Zion and of the Presidency, of counsel, justice, and judgment, quick to discern between good and evil, that the people may be made glad in the administration of thy servants.

Bless, we pray thee, all that are assembled here as well as all the inhabitants of these mountains who fear thee, together with their wives, their children, their houses, fields, gardens, their flocks and herds, their orchards; and may the earth yield abundance for the sustenance of thy Saints, and rebuke we pray thee the devourers for our sakes.

Bless the Co-operative institutions and those who have entered into the United Order according to thy word, the Relief Societies, the Retrenchment Societies, the Sunday Schools and all who are seeking in any way to be more united, to live their religion and keep the commandments of God. Let the comforting influence of thy Holy Spirit rest upon the Saints, and the quickening power of the Holy Ghost unite thy people in sympathy, affection, kindness and interest. May thy people, O God, be one—one with Jesus as he is one with the Father; one with the ancient Patriarchs, Apostles and Prophets; one with the Holy Priesthood, that have lived in the various ages of time; one with Joseph and Brigham, with the Twelve and the holy Priesthood now on the earth; one in principle, doctrine, and ordinances; one in spirit and feeling and interest; one in temporal and one in spiritual things, a band of brethren; one in rolling forth the kingdom, united together by eternal, indisputable ties; one in gathering thine elect, in building Temples and administering to the living and for the dead; one in building up the Zion of our God; one with all the redeemed and all the angelic hosts, in introducing the principles and laws of life to all of Adam's race and ushering in the millennial reign.

Be merciful unto thine ancient covenant people O Lord, that in Thine own due time the spirit of grace and supplication may rest upon them, that they may be gathered from all nations whither thou hast scattered them, that they may possess the inheritance of their fathers, know their Redeemer, and that Jerusalem may become the throne of the Lord.

Remember, O Lord, in mercy the Lamanites who have wandered from thy ways, and to whose fathers thou promised that thou wouldest renew thy covenants to their seed. We thank thee that thou hast commenced to give unto them dreams and visions and they have begun to feel after thee. We thank thee, O God, for thy mercies to thine ancient covenant people of this land, for thou hast said, "That when thy seed shall begin to know these things, it shall be a sign unto them that they may know that the work of the Father hath already

commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel." We recognize thy hand in these things, and pray for a continuance of thy further mercies towards thy people.

Bless all men who love righteousness and desire to do good in this nation and in all nations, and lead them in the paths of righteousness, especially those who are the friends of thy Saints and kingdom.

We now dedicate this house, ourselves, wives, children, houses, lands, and all we possess unto thee and ask thee to accept of us and of this our prayer, and the dedication of this house to thee in the name of Jesus Christ. Amen.

Elder Orson Hyde referred to the flood of light and comfort in the prayer that had just been read. We as a people were called upon to repent, and it behoved us to submit to the ways of the Lord. When the Holy Ghost melted and subdued the rigid condition of the heart of man, he could then be fashioned into a vessel of honor, fitted for the Master's use.

Elder Orson Pratt said while listening to the dedication prayer his mind had reflected upon the many dedications previously offered in days of old. Such dedications, offered up by the Priesthood of the Son of God, were always attended by the manifestations of the power and goodness of God, whether seen and felt by the naked eye or not. How often we had experienced quiet sensations of joy and gladness, when convened as at present, which language utterly failed us to describe. In the days of Kirtland, in the Temple, many had the visions of eternity unfolded to them, angels were seen, and prophecies were uttered, that had gradually been fulfilling since that time. It was in that Temple the people were blessed beyond anything for many generations past. It was in that Temple that Joseph, the Prophet of the last days, received keys and endowments that pertained to the great latter-day work. God was with his servant, with his everlasting Priesthood, and his blessing was resting upon his people, his bowels of compassion were moved towards his people.

Elder Geo. Q. Cannon said our Conference thus far had been very interesting to him, and if the many items of instruction imparted were treasured up in our minds and put in practice, they would prove very beneficial in their results. Some duties, however, stood prominent and especially worthy of our attention. One was that of "self-preservation." God had blessed us with a goodly land. He had made it fertile, and blessed us also with many other favors. The United Order was now preached to us, to amalgamate and unite us together more closely than we had ever been before. Individual stewardships had been suggested as the most feasible way to unite the hearts and interests of the people, and was now urged by President Young and the brethren to be the policy for universal adoption throughout the Territory. We must become a self-sustaining people by introducing and encouraging every branch of industry, and by combining our means we would have all that was necessary to carry on every manufacturing industry that we chose to start. This was one great object of the United Order. He then referred to the suicidal policy which we as a people had been pursuing for years, and which, if persisted in, would always keep us poor and dependant upon foreign people. We ought not to have one idle man or woman in this country. We did not now supply our own wants.

He spoke with pleasure of the 37 branches of industry that had been introduced in Brigham City, and unless outside settlements bestirred themselves and entered into similar arrangements, they would be under the necessity of paying tribute to those at Brigham City, by selling them the hides and other raw materials, and receiving them back in pay when in a manufactured condition.

He then energetically exhorted the congregation to wake up to this all-absorbing subject, that we might become a self-sustaining and pros-

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 15, 1875.

THE RESURRECTION.

[CONTINUED.]

WHAT a glorious *reality* is ETERNAL LIFE! associated with eternal intelligence, and eternal happiness, and eternal exaltation, and eternal progression! Eternal progression, is a sentence of vast import. Man is a progressive Being. Can the philosopher find the boundary line of his progress? As he is to be an "heir of God," what will hinder him from possessing almighty power and endless dominion? Man through obedience to celestial law will become a God!

Once upon a time we were reasoning with a learned but profane man of the world on the doctrine of eternal punishment, and also the theory of the dissolution of both body and spirit of the sons of perdition, when they die the "second death:" said he, "I would rather suffer everlasting torment than cease to be." Such is man's love for individual, unending, existence. For the soul to return to native element in consequence of its impurity, is indeed an awful thought to the intelligent mind. After suffering the wrath of God, in order to meet the righteous demands of justice and pay the penalty of the law which has been broken, the sons of perdition will die the "second death," and it is supposed by some, that that is to be no more—that they will be disorganized, and that the material of which their spirits and bodies are composed will be dissolved and return to native element.

Persons who have not committed the *unpardonable sin* will be forgiven in the spirit world after receiving just punishment for the sins they have committed when they have died without repentance. The Savior in the spirit went and proclaimed the "acceptable year of the Lord," to the antediluvians, who had been in prison from the time of the deluge to the time of the crucifixion. So it will be at the second appearing of Christ: "The Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and *after many days shall they be visited.*" (Isaiah xxiv, 21, 22.)

1. I am Alpha and Omega, Christ the Lord: yea, even I am He, the beginning and the end, the Redeemer of the world. I, having accomplished and finished the will of him whose I am, even the Father, concerning me—having done this that I might subdue all things unto myself—retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he hath done.

And surely every man must repent or suffer, for I, God, am endless; wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand; nevertheless it is not written that there shall be no end to this torment, but it is written endless torment.

2. Again, it is written eternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory; wherefore I will explain unto you this mystery, for it is mete unto you to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest; for, behold, the mystery of Godliness, how great is it? for, behold, I am endless, and the punishment which is given from my hand, is endless punishment, for endless is my name: wherefore—

Eternal punishment is God's punishment.
Endless punishment is God's punishment.

—*Doc. & Cov., sec.* xliv, *par.* 1, 2.

There is a verse in the eleventh chapter of Ecclesiastes which we always hear misquoted, as follows—"As the tree falleth so it lieth." Much religious capital has been and still is made out of this perversion. Now the passage in question reads, "If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." We do not for a moment believe that Solomon had any reference whatever to the soul of man in this text. It is simply a moral utterance like that of Socrates—"Man know thyself." We would, however, inform the preacher that a tree as a rule only lieth for a season where it falleth—it is generally taken and put to some use—either used as fire wood—to make a table, or something else.

The loss sustained by those who die in their sins after having heard the Gospel, will be very great. Their punishment no man knows—its severity and duration has not been revealed. It has to be realized in order to be understood.

The Apostle Paul in speaking of the great future—of the realities of eternity, to the Hebrew Saints, says, "Ye have in heaven a better and an enduring *substance*." "By faith Abraham looked for a city which hath *foundations*, whose builder and maker is God."

Jesus on the night of His betrayal spoke to His Apostles in very plain terms upon this same subject. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

God and Christ, and the resurrected Saints, together with pure spirits that have not yet taken bodies, and the "spirits of just men made perfect," dwell in a glorified world. The planet on which they reside is situated at the head of one of the great astronomical centres. "There is no space in which there is no kingdom."

And I, Abraham, had the Urim and Thummin, which the Lord my God had given unto me, in Ur of the Chaldees; and I saw the Stars that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it; and the Lord said unto me, these are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God; I have set this one to govern all those which belong to the same order of that upon which thou standest. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof, that one revolution was a day unto the Lord, after his manner of reck-

oning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob.

And the Lord said unto me, the planet which is the lesser light, lesser than that which is to rule the day, even the night, is above or greater than that upon which thou standest in point of reckoning, for it moveth in order more slow: this is in order, because it standeth above the earth upon which thou standest; therefore the reckoning of its time is not so many as to its number of days, and of months, and of years. And the Lord said unto me, now Abraham, these two facts exist; behold, thine eyes see it: it is given unto thee to know the times of reckoning, and the set times, yea the set time of the earth upon which thou standest, and the set time of the greater light, which is set to rule the night.

Now the set time of the lesser light, is a longer time as to its reckoning than the reckoning of the time of the earth upon which thou standest. And where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still; and thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; which Kolob is set nigh unto the throne of God, to govern all those planets which belong to the same order of that upon which thou standest. And it is given unto thee to know the set time of all the stars that are set to give light, until thou come near unto the throne of God.

Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made; and he said unto me, my son, my son, (and his hand was stretched out,) behold, I will shew you all these. And he put his hand upon mine eyes, and I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof: and he said unto me, this is Shinehah, which is the Sun. And he said unto me, Kokob, which is Star. And he said unto me, Olea, which is the Moon. And he said unto me, Kokaubeam, which signifies Stars, or all the great lights, which were in the firmament of heaven. And it was in the night time when the Lord spake these words unto me, I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number of sands, so shall be the number of thy seeds.

And the Lord said unto me, Abraham, I shew these things unto thee before ye go into Egypt, that ye may declare all these words. If two things exist, and there be one above the other, there shall be greater things above them; therefore Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me. Now, if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star may exist above it; and there is nothing that the Lord thy God shall take in his heart to do but what he will do it. Howbeit that he made the greater star, as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are gnolaum, or eternal.

And the Lord said unto me, these two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they: I am the Lord thy God, I am more intelligent than they all. The Lord thy God sent his angel to deliver thee from the hands of the priest of Elkenah. I dwell in the midst of them all; I now, therefore, have come down unto thee, to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

Now the Lord had shewn unto me, Abraham, the intelligences that were

organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, these I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, we will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever.—*Book of Abraham, P. G. P.*

"And again, verily I say unto you, he hath given a law unto all things by which they move in their times and their seasons; and their courses are fixed; even the courses of the heavens and the earth, which comprehend the earth and all the planets; and they give light to each other in their times and in their seasons, in their days, in their weeks, in their months, in their years: all these are *one year* with God, but not with man."

"And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened, and the *righteous shall inherit it.*"—(*D. & C., sec. 7, pars.* 11, 6.)

The earth will be purified with fire and it will be changed in part from corruption to incorruption, when Christ will descend from heaven to reign on it with all His Saints for a thousand years.

At the time our Lord takes possession of the kingdom there will be a multitude of little children and infants in the Church militant. What will become of them? They will all be quickened by the Spirit of the Lord, but neither they nor their parents will receive full immortality, at that time, like those resurrected from the dead. Babes and little children will continue to grow until they arrive at the full stature, and at the full age of man—the term of one hundred years—then they shall die or be changed in the twinkling of an eye to a more perfect condition of immortality. Children born to the Saints during this reign of righteousness will not taste of death—they will be holy to the Lord. They may however, after the thousand years are finished, be subjected to temptation; as Satan will exercise power on earth again for a "little season:"—

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed.

And they shall build houses, and inhabit *them;* and they shall plant vineyards, and eat the fruit of them.

They shall not build, and another inhabit: they shall not plant, and another

eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands.

They shall not labor in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD."—(Isaiah 65, 17—25.)

"But the sinner being an hundred years old shall be accursed." The remnants of the gentile nations—the men, women and children—of the ungodly, "whose lives are prolonged for a season and time" will increase on earth and enjoy the benefits of God's heavenly order of government during the millennium. None of them will fall asleep, for death is banished from the world. Not being in the covenant however, they are "accursed," as touching salvation in the celestial kingdom of God. After the thousand years are finished and Satan is unbound they will readily yield to his temptations—will marshal themselves in battle array against the Saints as it is written, "And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together in battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the Saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."—(Rev. 20, 7-9.) This is the end of the wicked on earth. After which they will all be resurrected, and judged, and consigned to their proper places of abode.

We shall treat upon the happiness, privileges, honors, and eternal union in celestial marriage, of the immortalized Saints in our next. E. H.

EXTEND THE WORK.—At the late Semi-Annual Conference, held in Salt Lake City, many missionaries were called from all parts of Utah, to go forth with the glad tidings of salvation to nations, kindreds, tongues and people. Quite a number of the Elders called, have been set apart to labor in the ministry in the British Isles, and are now on their way to this country. We rejoice! The salvation of the soul is precious. The Gospel of our Lord Jesus Christ will be always, "good news." These brethren coming to labor in our midst, bringing with them a portion of the spirit of the late Conference, will be mighty instruments in doing good—in bringing to pass the salvation of many souls.

The work of the ministry is a labor of sacrifice. To be an Ambassador of the kingdom of heaven is a high calling. The qualification necessary, in order to magnify that calling, is the gift of the Holy Ghost—the Spirit of the Lord dwelling in the heart. To be an efficient minister of the Gospel, a love for man, a desire to lift him up—to make him good—to make him happy, must be the feelings of the soul.

Have we not something to offer to the world of mankind *better* than what they now possess? Yes verily! It is then for the Elders to seek to bless and save all of the human family. But what a difference there is in men. One man has faith that he could find profitable employment for five or six laborers in that part of the vineyard where he is laboring. Another man imagines

that there is not a chance for even one to exist in the same field of labor. Now we know that a righteous man—a man of faith—a man of prayer—a man that will fast before the Lord occasionally, will prosper wherever he goes, that he will preach the "word of reconciliation" with power, and effect the conversion of the children of men. "For the law of the Lord is perfect, converting the soul."

An Elder's heart must be in the Work, if he would do good. The season for holding meetings in the open air is past, we now come to in-door services. Here will be ample room for the Elders to put into lively exercise their—one—two and five talents, for the edification of the Saints, and our honest-hearted friends. It is well for the Elders to be thoroughly conversant with the Holy Scriptures.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." E. H.

ARRIVALS.—The following Elders called on missions to Europe at the Semi-Annual Conference, held Oct. 6th to 11th ult., arrived at this port on the 12th inst., at 11 p.m., per Guion & Co.'s S.S. *Dakota*, Captain Forsyth. They sailed from New York on the 2nd inst., at 7.45 a.m. Had a good voyage. All the brethren are in the enjoyment of excellent health and spirits:—

Thomas Harris; Thomas Callister; Hamilton G. Park; Isaiah M. Coombs; Thomas A. Wheeler; William Paxman; Platte D. Lyman; A. O. Smoot, jun.; W. C. A. Smoot, jun.; Shadrach Empey; William W. Taylor; Hyrum W. Taylor; James Sharp; Rulon S. Wells; Martin Lenzi; K. H. Brown; Hans Thunneson; Rasmus N. Jeppesen; J. A. Anderson.

Mrs. Samuel P. Teasdel and daughter from Salt Lake City, arrived on the same ship with the missionaries. Sister Teasdel is on a visit to her friends in England, with the hope also of renewing her health, which has been quite delicate for some time past. We trust that she may receive this great blessing.

FORTY-FIFTH SEMI-ANNUAL CONFERENCE.

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perous people. France and Germany he mentioned as countries which, by their home industries and skilled labors, had placed their people in a position of wealth and independence—"An idle man's brains were the Devil's workshop," and if our young men were suitably educated in well-directed labor, many would be saved from habits of intemperance and rowdyism.

The meeting was adjourned till 2 o'clock, p.m.

The choir sang an anthem—

Jerusalem, my glorious home.

Benediction by Elder Erastus Snow.

THE AUTHORITIES.—This afternoon the general authorities of the Church were presented and sustained by the Conference as follows—

Brigham Young, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

Daniel H. Wells, Counselor to President Brigham Young.

Lorenzo Snow, Brigham Young, Jun., Albert Carrington, John W. Young, and Geo. Q. Cannon, Assistant Counselors to President Brigham Young.

John Taylor, Wilford Woodruff, Orson Hyde, Orson Pratt, Sen.,

Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, Jun., Joseph F. Smith and Albert Carrington, members of the Quorum of the Twelve.

John Smith, Patriarch of the Church.

George B. Wallace, President of this Stake of Zion, and William H. Folsom and John T. Caine his Counselors.

William Eddington, Thomas E. Jeremy, John H. Rumell, Miner G. Attwood, Dimick B. Huntington, Theodore McKean, Hosea Stout, Milando Pratt, J. R. Winder, Geo. J. Taylor, Henry Dinwoodey, Millen Attwood, A. M. Cannon, Joseph Horne, Andrew W. Winburg and George Nebeker, members of the High Council.

Elias Smith, President of the High Priests' Quorum, and Edward Snelgrove and Elias Morris, his Counselors.

Joseph Young, President of the first seven Presidents of the Seventies, and Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John VanCott, members of the first seven Presidents of the Seventies.

E. W. Davis, President of the Elder's Quorum, and W. W. Taylor and Junius F. Wells his Counselors.

Edward Hunter, Presiding Bishop; Leonard W. Hardy and Robert T. Burton, his Counselors.

Samuel G. Ladd, President of the Priests' Quorum; Wm. McLachlin and James Latham, his Counselors.

Adam Spiers, President of the Teachers' Quorum, Martin Lenzi and Henry I. Doremus, his Counselors.

James Leach, President of the Deacons' Quorum; John H. Picknell and Thos. C. Jones, his Counselors.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Albert Carrington, President of the Perpetual Emigration Fund to gather the poor.

Truman O. Angell, Architect of the Church.

Orson Pratt, Historian and General Church Recorder, and Wilford Woodruff, his assistant.

George Goddard was sustained as Clerk of the Conference.

CORRESPONDENCE.

AT SEA.

Off New York,
S.S. *Dakota*, Oct. 24, 1875.

Prest. A. Carrington.

Dear Brother,—Arriving in the vicinity of New York, we feel to write you a few lines, to give you an account of our voyage, in which you and the readers of the STAR, as well as our own company claim a deep interest.

Soon after leaving Queenstown a gale of wind struck up from the North, which together with a heavy swell in the sea, made it rather unpleasant for our passengers.

We have experienced strong head-winds most of the time, and the sea has been very rough, resulting in considerable sickness, and sometimes preventing the holding of meetings for public worship.

To-day the sea is quite calm, and wind not so strong, and with but few exceptions the company are or have been all on deck and feeling well.

No complaints have been made, and all seem well pleased with the treatment received at the hands of those in charge.

Kind regards to yourself, sister Carrington, and the brethren at "42."

Your brethren in the Covenant of Peace,

BEDSON EARDLEY,
D. BOCKHOLT.

P. S. Oct. 26th, 4 p.m.—At Castle Garden—company feeling first-rate. Will leave here at 5 o'clock.

B. E.
D. B.

ENGLAND.

Liverpool, Oct. 12, 1875.

Prest. A. Carrington.

Dear Brother,—I could scarcely express my feelings at the news of my

release to return home, and neither can I now when upon the point of starting. I can only say that I shall return with a more sorrowful heart than when I left my home to come to this country. I feel sorry that circumstances (Ill-health, Ed.) over which I had no control have necessitated my return; but I feel one satisfaction that will be a consolation to me to reflect upon, and that is, that it is a misfortune rather than misconduct that has caused it. Since I have been in this country I have endeavored to do my duty to the best of my ability, and as far as my health would admit; and when performing those duties I have enjoyed myself the best that I ever did in my life. My feelings have been and still are, if I could enjoy good health I would rather stay and fill a good mission. It is the best school I could be in, and for the short time I have been here I have gained an experience that I would not exchange for any amount of the wealth of this world. I have earnestly prayed and struggled for health. I feel that I have had the faith and prayers of the Elders from home as many as knew my condition, and I feel truly thankful for it, and I also feel that I have had the faith and prayers of the Saints in the Sheffield Conference, and I feel to thank them for their kind feelings towards me. I earnestly hope that I may in the future profit by the experience I have gained.

I know this to be the Work of God, and my whole desire is to be useful in it, and in bidding farewell to this land I feel to ask the Lord to bless all of my brethren and sisters that remain, and my brethren the Elders from Zion may the Lord bless them with health and strength, and above all things with his Holy Spirit to comfort and cheer their hearts, and enable them to continually do good. I will now say Farewell, though I can scarcely write the word without shedding tears of sorrow at my misfortune.

May God bless you and all of the faithful is the prayer of your brother in the Gospel,

C. E. GRIFFIN.

"GOOD MORNING."—Don't forget to say "good morning!" Say it to your parents, your brothers and sisters, your schoolmates, your teachers, and say it cheerfully and with a smile; it will do you good. There's a kind of inspiration in very "good morning," heartily and smilingly spoken, that helps to make hope fresher and work lighter. It seems really to make the morning good, and to be a prophecy of a good day to come after it, and if this be true of the "good morning," it is so also of all kind, heartsome greetings; they cheer the discouraged, rest the tird one, and somehow make the wheels of life run more smoothly. Be liberal with them, then, and let no morning pass, however dark and gloomy it may be, that you do not at least help to brighten by your smiles and cheerful words.

CORRECT SPEAKING.—We advise all young people to acquire the habit of correct speaking and writing, and abandon as early as possible any use of slang words or phrases. The longer you live, the more difficult the acquirement of correct language will be; and if the golden age of youth, the proper season for the acquisition of language, be passed in abuse, the unfortunate victim, if neglected, is very properly doomed to talk slang for life. Money is unnecessary to procure this education. Every man has it in his power. He has merely to use the language which he reads, instead of the slang which he hears; to form his taste from the best speakers and poets in the country; to treasure up choice phrases in his memory and habituate himself to their use, avoiding at the same time that pedantic precision and bombast which shows the weakness of vain ambition, rather than the polish of an educated man.

What goes deepest, reaches highest, wears best and lasts longest is not any mere intellectual theory of the universe or its Author, but that profound religion of the spirit which allies us to God and all good beings in heaven and on earth.

The three things most difficult are to keep a secret, to forget an injury, and to make good use of leisure.—*Chilo.*